

RELIGIOUS INTELLIGENCER.

"Behold I bring you good tidings of great joy."

No. 17. NEW-HAVEN, SEPTEMBER 21, 1816. VOL. I.

FOREIGN INTELLIGENCE.

Extracts from the Report of the 22d General Meeting of the (London) Missionary Society.

(Continued from page 251.)

CHINA.

Mr. Morrison, our excellent Missionary in China, still occupies his important station, and pursues with unremitting diligence his studies and labours. He is not permitted publicly to preach the Gospel, nor can he openly distribute the Scriptures, which he has translated and printed. They are, however, widely circulated, especially in the Asiatic islands. The late rebellion in China, has rendered the Government more jealous and suspicious than ever; so that not only the Roman Catholic religion and its professors have been opposed and persecuted, but all social meetings of a religious kind have been discouraged, lest combinations of a political nature should be formed. No edict, it should be understood was ever issued against Mr. Morrison or his publications in particular; the edicts formerly referred to were directed against Roman Catholic books, and probably the restriction might be applied to the suppression of the sacred Scriptures themselves; but these were never circulated in such a way as to attract the notice of Government. Mr. Morrison wishes that an erroneous impression made on the minds of many on this head may be corrected.

Mr. Morrison is proceeding in his great work of translating the Scriptures into the language of the Chinese. During the past year, he has completed and printed the book of Genesis. The book of the Psalms was expected to be finished by the close of the year. The British and Foreign Bible Society, highly appreciating the importance

of Mr. Morrison's labours, have added this year to their former liberal donations to him, the sum of *One Thousand Pounds*. This is the third grant to the same amount which has been made by this noble Institution, and the warmest thanks of this Society are certainly due to that respectable body for this additional aid.

Mr. Morrison and his colleague will now be enabled to print off, from the stereotype wooden blocks which are already formed, any number that may at any time be required, without composing the matter anew, as must be done when metal moveable types are employed; for whatever advantages the latter method may be supposed to possess, Mr. Morrison is decidedly of opinion, that for *standard books* like the Scriptures, all that can be said in favour of metal stereotype, as used in England, applies with equal, if not greater force, to the Chinese wooden stereotype. It affords the Directors great satisfaction to learn, that the second, or duodecimo edition, of the New Testament, lately completed, and printed, (as Chinese books must be,) on Chinese paper, and bound up, may be afforded at the price of half a dollar, or two shillings and sixpence English.

The directors are so deeply impressed by a sense of the vast importance and probable utility of widely diffusing the sacred Scriptures among the hundreds of millions who inhabit China, and the numerous islands of the Eastern seas, and so much encouraged by the liberal support given to Mr. Morrison and Mr. Milne by the Bible Society, that they have urged these brethren to use their utmost energies in the glorious work, promising to support them therein to the utmost of their power.

We have the pleasure of stating that Mr. Morrison's labours among his domestics have not been in vain. One

man has been baptized, on a credible profession of his faith, and some others were inclined to declare themselves Christians, but were intimidated by apprehension of the consequences.

Besides these Biblical labours, Mr. Morrison is proceeding with the printing of his CHINESE DICTIONARY, a work sanctioned by the Directors of the Hon. East India Company, whose confidence in Mr. Morrison's talents is fully evinced by their undertaking to execute this expensive work at their own cost, and sending out a press, types, and a printer, to Canton for that purpose. Mr. M. has issued proposals for this publication, which we shall be thankful to our friends to circulate, for the purpose of procuring subscribers; the Company having generously given him, for his own use, the principal part of the impression.

We have pleasure in being able to state, that Mr. Morrison's CHINESE GRAMMAR, printed by the Bengal Government, is at length published.

Mr. Milne, the worthy colleague of Mr. Morrison, was remarkably successful in the acquisition of the Chinese language, and being obliged by the Portuguese to quit Macao, he visited, as was stated in our last Report, several of the Asiatic islands, especially Java, where, through the kindness of his Excellency Governor Raffles, he travelled about 1400 miles, distributing the New Testament in the Chinese language among all classes of people. By letters received from our Missionary in Batavia, we learn, with pleasure, that the holy book was not only received in a friendly manner, but that many have been attentive to its sacred contents. Mr. Supper, in his excursions, has frequently met with persons who have read the New Testament, were much pleased with it, and wished for a living interpreter. Indeed, so acceptable was Mr. Milne to the Chinese inhabitants of Java, that they styled him "the Chinese Minister," and expressed a wish for his return. It is probable that before this time he has paid another visit to the Island.

It will be recollected that Mr. Morrison, finding that the public preaching of the Gospel is impracticable in China, that free intercourse with the natives is not permitted, and that even his continuance in the country is precarious, recommended it to the Directors to establish a mission either at Malacca or Benang. The former has been preferred, as affording a central situation, from which intercourse with China, India, Madagascar, and the Malayan Archipelago, may be readily maintained; where no restriction will be laid upon Missionary exertions; to which Missionaries from various countries might retire in case of sickness; and above all, where pious young men, whether converted Asiatics or Europeans, might receive instruction preparatory to Missionary exertions. Influenced by these and other important considerations, which had much weight with the Directors, Mr. Milne, at the urgent request of Mr. Morrison, removed to Malacca during the last summer.

Mr. Milne has composed and printed, in the Chinese language, a History of the Life and Doctrine of Jesus Christ, which, in Mr. Morrison's opinion, is highly creditable to his talents and piety. He has also commenced a monthly publication, somewhat resembling the Evangelical Magazine, in which the great doctrines of the Gospel will be plainly stated, and such information communicated, as will render it interesting to the reader. Mr. Milne is greatly delighted with the arrival of Mr. Thompson, who was sent out to assist him, and hails this event as the commencement of a new Mission, the benefits of which he hopes will hereafter be extended to all the wide regions included in the name of India beyond the Ganges. He earnestly desires that more Missionaries may be sent out to him, and requests the Directors to solicit from the religious public the gift of books, classical and theological, to form a library for the Malacca mission.

JAVA.

LETTERS of a satisfactory nature have been received from Mr. Supper, who officiates as one of the ministers of the Dutch Church in Batavia. He has been appointed Secretary of the Java Auxiliary Bible Society, and has laudably exerted himself in the distribution of the English, Dutch, and Arabic Bibles, intrusted to his care, some of which have been sent to our Missionaries, Mr. Bruckner, at Samarang, and Mr. Kam, at Amboyna. It affords the Directors great pleasure to observe that in this and in many other instances, the efforts of the Missionary and Bible Societies are reciprocally useful to each other; for while the Missionaries are forwarded in their work by the Bibles they receive from the British and Foreign Bible Society, that institution is benefited by the labours of the Missionaries both in translating and distributing the Scriptures.

Mr. Supper informs us, that the Chinese Tracts sent him by Mr. Milne, were received by the people with unspeakable gratitude, some of them bowing respectfully to the ground, and kissing the books, which they received; but he adds that the Arabians, as well as the Chinese, said, "We want teachers to explain these things to us."

We rejoice to find that, notwithstanding the respectability of the station which Mr. Supper occupies, he breathes an ardent desire to be employed more immediately in Missionary labours among the heathen around him, with many of whom, as well as with the Mahometans, he has freely conversed: and has reason to believe that many of them are disposed to receive a better religion than that which they now profess. He expresses a wish, that, by the appointment of a suitable successor in his Church, he may be at liberty to devote himself wholly to the conversion of the heathen; he also earnestly desires, that more Missionaries may be sent out to that great and populous island, which presents an immense field for their evangelical labours.

SAMARANG, (IN JAVA,)

About 200 miles from Batavia.

MR. BRUCKNER is at present one of the ministers in Samarang. He deeply laments the low state of religion among the people. They are generally ignorant of the Gospel, inattentive and indifferent. He has, as yet, no evidence of the usefulness of his ministry; but he encourages himself with the hope that, after he has acquired the language of the country, he shall be able to devote himself to the proper work of a Missionary. Mr. Bruckner has visited the south-east part of Java, where he found hundreds of persons called Christians, but who, from the want of religious instruction, are deplorably ignorant. He mentions the arrival of Mr. Trout, a Baptist Missionary, who is learning the Malay language, and with whom, he says, he hopes to proceed, hand in hand, in the work of the Lord.

AMBOYNA.

MR. KAM, who went out with Mr. Supper and Mr. Bruckner, was appointed to labour for a time at Sourabaya, where the people professing Christianity had long been destitute of divine ordinances. From thence he proceeded to Amboyna, the chief of the Molucca islands, where he statedly resides and officiates as pastor of the Dutch Church. There also the people had long been in a destitute condition, the Lord's Supper had not been administered for about thirteen years. Bibles and Testaments, he says are much wanted; he is of opinion that 20,000 copies are requisite for the full supply of the people, and that they would readily be purchased by them.

Mr. Kam was supplied by Mr. Morrison with a good number of Chinese Testaments, which he has had an opportunity of distributing among the Chinese in Amboyna, and by whom they were thankfully received.

Mr. Kam is applying himself to the Malay language, and much wishes that several young men who are acquainted with it may be sent out, as

he judges that there is abundant room and occasion for many labourers.

CEYLON.

No material information has been received from Ceylon during the past year. Mr. Palm continues in the Dutch Church at Colombo. Mr. Ehrardt and Mr. Read superintend some schools; but the Directors do not think it expedient to support them merely in that capacity. We rejoice to see that other Societies have turned their attention to this interesting island; and shall be glad to send more Missionaries thither from our Society, as soon as suitable persons can be obtained. It has been recently proposed to Mr. Thom, now at the Cape, to remove to Ceylon, for which station he seems to be peculiarly adapted.

INDIA.

THE Directors will now proceed to report the general state of our Missions in India; that populous region of the earth which, on all accounts, claims our special regard; and to which the Directors, during the last year, have paid particular attention, by considerably increasing the number of the Missionaries.

BENGAL.

Too long has the northern part of India been neglected by us, not indeed for want of inclination to send Missionaries thither, but for want of suitable labourers, in addition to those whose assistance was required in the stations before established. About three years ago, Mr. May was permitted to settle at Chinsurah, a town on the west side of the river Hoogly, about twenty-two miles north of Calcutta. Here he applied himself, with diligence, to that work for which he has peculiar talents—the instruction of children. In our last Report it was stated that he had formed three or four schools in Chinsurah and Chandernagore, and that his method of conducting them was highly approved by many European gentlemen who had visited them; it was also suggested, that his plan of instruction, when matured, might possibly be generally adopted in that pop-

ulous country. We have now the pleasure to state, that this expectation is realized; and that Mr. May has been encouraged to establish in that very populous neighbourhood *twenty schools*, containing *one thousand six hundred and fifty-one children*, among whom are 258 sons of Brahmins. These schools he regularly superintends; and in so doing, receives encouragement and support from the regular authorities of the country. Mr. May having the prospect of extending his operations still more widely, earnestly desires that one or two able persons, possessing a Missionary spirit, may be speedily sent out as additional superintendents. The Directors are happy to say, that they have already engaged for that purpose one who is strongly recommended to them, not only by his ministry, but by his zeal in similar services in the metropolis.

It is with peculiar pleasure that the Society accepted the services of Mr. Henry Townley, whose ardent zeal in the Missionary cause induced him to relinquish his ministerial engagements at Paddington, where his labours met with great acceptance, and where his prospects of comfort and success were unusually inviting. He is associated with Mr. Keith, one of the students from Gosport, with whom he lately sailed for Calcutta, which may justly be styled the metropolis of the East: where, in a variety of ways, there is ample scope for the exercise of their talents: and where, we trust, in addition to fellow-labourers of the Establishment, and of other denominations, they will be rendered abundantly useful, as instruments of extending the kingdom of Christ among the Hindoos and Mahomedans.

MADRAS.

For a long time the Directors have been earnestly desirous of gratifying the wishes, and strengthening the hands of Mr. Loveless at Madras, by sending out an additional labourer. With great satisfaction they have just dispatched for that station Mr. Knill, formerly a student at Axminster, and re-

cently at Gosport, whose disposition and talents, they trust, are well adapted to that important post, and of whose conduct as a Missionary, they indulge the most pleasing expectations.

Mr. Loveless mentions in his last letter, that he had 75 boys in a Missionary Free school, and that he had the prospect of forming a female school on the same plan. The arrival of Mr. Knill will probably enable him to adopt Mr. May's improved plan, and to extend his operations in like manner.

GANJAM.

Little of importance has occurred at Ganjam, since the last Report. Mr. Lee's ill health has sometimes been such as to interrupt his labours; but when he wrote last he appeared to be completely restored. His ministry is attended by a considerable number of persons with apparent seriousness; but he laments the want of decisive evidence of success. He proceeds with his school, in which there are 24 native children; but on account of the general dread of being made Christians, he has not yet been able to introduce the reading of the Scriptures. Mr. Lee also attends once a week at the hospital, to instruct our sick and dying countrymen, many of whom he finds hardened by sin, and in a state of almost heathen darkness. He is still proceeding with his translation of the book of Genesis into the Telinga language. He much wishes for the assistance of another Missionary.

VIZAGAPATAM.

This important station has had to struggle with many difficulties. The death of those able and excellent Missionaries Cran and Des Granges, after having acquired the Telinga language, was a heavy loss. Since that time, Messrs. Gordon, Lee, and Pritchett, have laboured assiduously to support the mission; but Mr. Lee removed to Ganjam, and Mr. Gordon has been repeatedly attacked by a liver complaint, which has obliged him to take two voyages in hope of recovery; and

there is reason to fear that he will be under the necessity of relinquishing the mission, at least for a time. It has pleased God also to remove by death Mrs. Gordon, who was a truly pious, amiable, and useful person. She died November, 25, 1814, in her thirty-fourth year, after an illness of thirteen days; but she departed "enjoying the peace of the righteous, the support of the Gospel, and the anticipation of glory," leaving an affectionate husband and four young children to lament her loss.

Mr. Pritchett writes, that he is proceeding as usual in his work, but is not favoured with that visible success which he desires. He has baptized one woman, who appears to have been turned from her vain conversation to serve the living God, and to seek salvation through his dear Son. Some progress, though with difficulty, is made in the School; the average attendance is about fifty. A new school has been opened in a neighbouring village; but the people are terrified at the idea of becoming Christians. Under the present circumstances of this mission, it cannot be expected that great progress should be made in the work of translation; yet Mr. Pritchett is proceeding therein as speedily as he is able.

The Directors wishing to strengthen this mission, sent out, in the spring of 1815, Mr. Dawson, one of the Missionary Students at Gosport, who has joined Mr. Pritchett, and with Anandarayer, the converted Brahmin, will proceed with renewed vigour in their important work.

BELLARY.

We are happy to hear that Mr. Hands' health is re-established, and that he is enabled to persevere in his Missionary work. He cannot, he says, gratify us with an account of the poor Hindoos around him having openly embraced the Gospel; yet he is persuaded that many are convinced of its excellence and divinity, and are desirous of becoming better acquainted with it. The Gospels in the language of the country, together with Cate-

chisms, have been extensively circulated, and have excited so much attention, that scarcely a day passes without several persons calling upon him for books, and making inquiries.

Mr. Hands occasionally visits the temples of the heathen, at the seasons of their religious festivals, when he embraces the opportunity of distributing among them the word of life, and converses with them on its contents. On a long journey, he visited the native schools in the towns and villages, addressed the children, and supplied them with books, which in general were eagerly and thankfully received; and many heard, with attention, the glad tidings of the Gospel. We trust that these truly evangelical labours will not be fruitless.

Mr. Hands is assisted by Mr. Taylor, formerly of Madras; and in the course of a few months will, we trust, be further encouraged by the arrival of Mr. Reeve, one of the Missionary Students, who, with several other labourers for India, has just sailed in the ship *Maira*, Captain Kemp.

Journal of Abdool Messee, one of the Readers supported in India by the Church Missionary Society.

Continued from p. 249.

Sunday, Sept. 5, 1813.—During the past week, two of the Molwees who have attended to read the Scriptures, have declared themselves convinced of the Divine Authority of the Gospel, and expressed their intention of receiving baptism. A man of consequence, with his two sons, and a learned Bramin, have done the same to Abdool in the city. This morning, on account of the rain, fewer attended Hindoostanee Worship. Of them, a boy aged 13 or 14, one of the scholars in the City School, who has several times lately expressed a desire to be baptized, was asked, "Why do you wish to become a Christian?"—He mentioned the miracles, death, resurrection, and ascension of our Lord, as proofs that he is the only Saviour. He was again questioned, "Why did Christ

thus die and rise again?"—*Ans.* "For our sins."—*Q.* "What do you suppose sin to be?"—*Ans.* "All kinds of bad words and bad actions."—*Q.* "Are you conscious of having sinned?" He answered, with some confusion, "Yes."—*Q.* "And what makes you think you shall be forgiven if you become a Christian?" *Ans.* "Jesus Christ will wash away my sins with his own blood."—An explanation of the Commandments was read after prayers, which excited much attention; and a good deal of conversation on the subject, after Divine Worship was ended.

Sept. 19.—Yesterday the wife of one of the Molwees who attend to read the Scriptures daily, sent for Abdool. She told him that her husband does nothing now but talk of religion—that he is constantly sighing, and seems deeply troubled—that when she asks him the cause, he tells her he is mourning over his sins; that he must be a Christian; and that if she will be influenced by him she must also. She sent for Abdool to know the reason of all this; and to beg that she might not be separated from her husband. Abdool told her, that if her husband became a Christian, he would not then part with her at all, unless she herself left him, &c. She begged for a copy of the Gospel for herself, that she might learn more of this matter.

On Thursday began to attend in the city, at four P. M. where several respectable people, both Hindoos and Mahometans, came daily to read the Scriptures and hear them explained.

Sept. 21, 1813.—This afternoon Molwee Mahomed Fazil, the person referred to above, came on purpose to request that he might be admitted to baptism on Sunday next. He said, with tears, that he had, for some time, been perfectly convinced of the Divine Authority of the Gospel; that now, perceiving this life short and uncertain, he wished to secure life eternal: and that to be ashamed of Christ would subject him to be put to shame at the Great Day. He is one of those who have lately come daily to read the Scriptures, and has inquired minutely

into every subject of objection. He is the Molwee who came April 5th to inquire in what part of Scripture Christ is called the Son of God.

Sept. 22.—To-day, the son of Talib Messee Khan came by appointment, and the following conversation took place.—“Your father told me yesterday, you also wish to be baptized on Sunday next.” *Ans.* “That is my desire.”—Q. “Why do you desire it?” *Ans.* “That my end may be happy.”—Q. “Cannot you have a happy end in any other religion?” *Ans.* “No: I am persuaded I cannot.”—Q. “What have you discovered in the Gospel that should make you determine thus?” *Ans.* “I perceive there is no one that can be compared with the Lord Jesus Christ.”—Q. “But do you see any necessity for such a Mediator?” *Ans.* “Yes: he gave his own life a ransom for our sins, and what he did and suffered was on our account.”—Q. “But do you see in yourself that sin is such an evil as to require such sufferings?” *Ans.* “Yes: and I desire to have my sins forgiven, and to be made holy.”

Sept. 23.—Yesterday and to-day a person from Delhi, an Armenian by nation, and a Christian by profession, attended to read the Scriptures. He had visited Abdool in the forenoon; and, on seeing the care which he took to instruct the Catechumens, with the general regard paid to religion by those who attend, he lamented, with tears, the hitherto careless life which he had led, and begged for copies of the translations and prayers; and has taken a few copies with him to Delhi. Four of the women of the Roman Catholic Church have been engaged with the new converts, reading the Ten Commandments, with seeming concern for their salvation. One, in particular, who separated herself from her husband that she might be entirely devoted to the service of the Virgin Mary, laments, that she has been so long deceived, and vainly striving to work out a salvation of her own.

Sept. 26.—This morning, after Divine Service in the fort, Molwee Mahomed Fazil was baptized by the name

of Fazil Messee, “Learned of Christ.” Yesterday a friend of his, having heard of his intention, came from Muttra to know the truth of the report. Before several, Fazil declared, “I have no doubt remaining of the authenticity of the Gospel. I am sure there is no salvation but in Christ, and that without faith in him no one can be saved. I am persuaded, also, there ought to be no more hesitation or delay, and am therefore to receive baptism to-morrow.” The Hujee Talib Messee Khan’s son, was also baptized, by the name of Mokurrish Messee, “Favoured of Christ.”

Sept. 30.—State of the Native Church at the end of the month:—eleven baptized adults and two children; twenty-six catechumens. Boys at school in the city, forty-seven: of whom eight are reading St. Matthew’s Gospel; the others learning to read and repeat a catechism. In the school at Taje Gunge, two miles east of the city, are 15 boys, and at Lokarkee Mundee, in the Western Suburbs, are 27 boys learning to read, and to repeat the Catechism. For the instruction of all these, five Schoolmasters are retained, and one English Writer to instruct in reading and writing English at home. A place of worship is erecting in the city 46 feet long, and 20 wide. It is expected to be completed in October. The Hujee Talib Messee Khan administers medicine daily gratis to many afflicted poor.

In these schools at Meerat, many native children are reading the Scriptures, and Mr. Bowley has, for these two months past, read the Scriptures every Sabbath-day to many assembled Natives at that place, and is otherwise very actively engaged in disseminating the knowledge of Divine Truth.

October 2, 1813.—This morning Molwee Futih Ullah made his appearance at Abdool Messee’s house with his mouth and cheek bloody. “To-day,” said he to Abdool, “I have been numbered among the disciples of Christ.” “Why,” replied Abdool, “you have long confessed Christ. What is come

to pass now?"—"To-day," said he, "I have been beaten for the name of Jesus." He then related how an Arabian, who has been among us several times lately, and wanted money from us, came upon him as he was going along the street; first seized his hands, and then exclaiming, "that mouth has denied Mahomet," hit him several blows on the mouth, so as to make the blood flow. The old man expressed no sorrow, but rather joy; and his conversation in the evening was very edifying. The assailant afterward fled, and is concealed from justice.

Oct. 3.—Fewer people attended Divine Worship to-day, owing, it is tho't, to the fear of ill-treatment, which yesterday's occurrence has excited. The meekness with which Molwee Futtih Ullah submitted to the assault has been remarked to the honour of the Gospel. In former times, under the Mahometan Government, he had contended with some one about a trifle, and ran after him with a drawn sword: "Now," say the neighbours, "he did not lift his hand in his own defence: but people do become inoffensive, when they become Christians!"

Oct. 7.—Joseph, the brother of Abdool, left Agra to return to Lucknow. He has paid much attention to religion, since he has been among us; and appears truly humble, serious, and pious. He would have been baptized: but we judged it expedient, that he should go and tell his friends his intention, and acquaint them fully with the views of Divine Truth which he has received, and then visit us again. Had he returned baptized to Lucknow, it would have been a signal for persecution without hearing his reasons for becoming a Christian: now we hope that they will hear, and that some may be persuaded to embrace the truth with him. He has taken several copies of all the translations.

Oct. 10.—Abdool being unwell, the Huceem Talib Messee Khan officiated, to about the usual number. During the past week, some have withdrawn their attendance: we suppose

from fear of reproach, owing to the assault on Molwee Futtih Ullah.

Oct. 17.—During the past week we were much alarmed by the severe illness of Abdool. On Tuesday he had a very high fever; but the kind attentions of one of our surgeons were blessed to his perfect recovery. To-day Molwee Fazil Messee read prayers, and a written sermon, in the city.

Oct. 21.—This morning we were visited in our house in the city, by Huceem Aga Ali, who is considered as most skilled in logic of any in this place. He has been in the habit of coming daily for some time past to Abdool. Yesterday he confessed, before several persons, that he was satisfied of the Divine Authority of the Gospel, and felt as if a mountain of sin pressed upon him, which none but Christ could remove. His conversation to-day agreed with his confession.

Oct. 24.—This morning, after Divine Service in the fort, we went into the city, where the Christian Congregation assembled for worship. After reading a portion of Scripture, the Litany, and a Treatise on Baptism translated from Archbishop Cranmer's works, Molwee Futtih Ullah was baptized. He has for sometime past solicited baptism, and manifests a decided acquaintance with the nature and grace of the Gospel. In reference to the attack made on him, on the 2d instant, he was asked if he had learnt to offer the left cheek when smitten on the right. He said, by the Grace of God he would do so.

After his baptism, the Lord's Supper (the communion service being translated into Hindoostanee) was administered to nineteen communicants. They consisted, beside the newly baptized, of converts from the Roman Catholics, and one man formerly of the Armenian Church. They had been instructed in the nature of the ordinance: several of them were deeply affected toward the conclusion of the celebration. The Huceem Talib Messee Khan observed, when the congregation was dispersing, "What blessed effects attend the Lord's Supper:

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as if, of itself, it caused our hearts to burn within us!"

Oct. 25.—To-day we were visited by a young man, an Armenian, holding a commission in Scindia's army, under a Sirdar named John Baptist, of Portuguese origin. He came on purpose to ask for copies of the Scriptures, having heard of the publication of the Gospel here. He says that there are 60 or 70 people called Christians in the army in which he serves; but that they know nothing of Christianity. Many of them are well acquainted with the Persian language. He took away several copies of the Gospels in Persian, with several copies of St. Matthew and Romans, and a copy of the Morning Prayer and Litany in Hindoostanee. He returns to Scindia's country to-morrow.

Oct. 29.—On going to the city this forenoon, the old soldier who first joined himself to us, as expressed in memorandum May 9th and 10th, came forward, after the reading of the Scriptures, and earnestly desired that he might be admitted to receive the sign of the Lord Jesus Christ, viz. Baptism. In answer to questions, he said, he wished for baptism for the strengthening of faith, and that his end might be happy—was pleased with every word of Christ he had heard—was a great sinner, and none but Christ could save him—none could be compared to Christ—if Christ did not save him, the consequence must be pain and destruction—Christ is able, being the Son of God—he wrought many miracles, rose from the dead, is gone into Heaven, and will judge the world—though he should be left alone in this city, he would not deny Christ—though he should be cast into the fire, he would still cleave to Christ; or cast into the water, he would still cleave to him—is aware that Christ will save none who continue in sin; and that he cannot get rid of sin, but by the power and grace of Christ, for which he must pray.

Oct. 31.—To-day, after morning service in the fort, we went into the city—catechised some of the children

at school there—afterward baptized five women, one man, three youths, and three children of the new converts. These were examined yesterday, and discover an acquaintance with the Gospel; and express such a sense of their need of Christ's Grace and their hearty acceptance of him, as indicate knowledge and sincerity. Others offered themselves at the same time, but did not seem sufficiently aware of the importance of the ordinance.

After the baptisms, Molwee Fazil Messee officiated in reading Prayers and Litany, (Abdool having a cold and hoarseness upon him.) His manner of exposition was clear and pointed; and, with further knowledge and experience, he promises to be very useful to the Church.

We were agreeably surprized to-day to hear a boy, as he passed along the road, singing one of the Hymns which Abdool taught the singers, beginning with—"Thou hast had mercy upon me, O Jesus, thou Son of God." The scholars are reduced in number this month, from many of the parents having gone back to their own villages since the commencement of harvest.

The building erecting for Public Worship in the city is so far finished, as to admit of Divine Service being performed in it yesterday.

The accounts from Meerat, respecting the progress of the Gospel, are very encouraging. The Huceem Talib Messee Khan goes over thither shortly to reside. Abdool and his nephew go with him on a visit.

(To be continued.)

DOMESTIC INTELLIGENCE.

On the evening of the 11th instant, a Meeting was held in New-Haven, of several hundred persons both clergy and laymen, for the purpose of promoting the objects of the American Bible Society.

His Excellency Governor Smith, one of the Vice Presidents of the American Bible Society, being accidentally present, was appointed Chairman, and Professor Silliman, Secretary, and, the meeting being organized, proceeded to business.

We have obtained from the Secretary, a copy of the Resolutions which were adopted, and, we now give them to the public.

Resolved. That this Meeting sincerely approve of the plan, and the objects, of the American Bible Society, and earnestly recommend it to the liberal patronage of Christians of every denomination.

The Reverend Clergy belonging to the State having retired, the following resolution was passed.

Resolved, That in order to aid in rendering the American Bible Society a great public blessing, it is respectfully recommended to Christians of every denomination in this state, in all cases, where circumstances will justify the step; that they raise funds for making their pastors or ministers, *members for life* of the National Society. They will thus, at a small expense, procure for their Spiritual guides, the honourable and merited distinction of being *Directors or Managers for life*, and materially augment the resources and means of usefulness of an Institution, of the greatest importance to our country and the world.*

The above resolutions were passed unanimously.

The meeting was honoured not only by the presence of many respectable gentlemen both clergy and laymen from various parts of Connecticut, but from other States.

Among the strangers, was the honourable Judge Bayard of New-Jersey, who, in a chaste and perspicuous narrative, gave the meeting an account of the reception which the proposition for the formation of an American Bible Society, has met with, in various parts of the states of New-York, New-Hampshire and Massachusetts, where he had recently travelled. He stated that there was but one heart and one voice among those with whom he had communicated on the subject (and he had in various instances communicated with the most respectable meetings and committees in Boston and other towns) and this voice was uniformly in favour of the American Bible Society.

He stated, also, that the news of the project for the formation of a National American Bible Society was received in England with an expression of the most lively satisfaction; the committee of the British and Foreign Bible Society, immediately proposed to vote One Thousand Pounds to the projected Institution, but the execution of

* N. B. By the payment of 30 dollars a minister of the Gospel becomes a member for life of the American Bible Society; and, of course to all the privileges of a director or manager for life; the same privileges cannot be obtained by a laymen for a less sum than 150 dollars.

the proposition was deferred until intelligence should be received of the organization of the American National Society.

Judge Bayard also stated that a committee of the Massachusetts Bible Society, after mature deliberation, had given the most interesting and satisfactory proof of their approbation of the objects of the American Bible Society, by recommending that the State Society become auxiliary to the National Society.

Among the gentlemen who favoured the meeting with their remarks, Hon. Roger Minot Sherman was particularly interesting.

This gentleman, in a speech, which had no other fault than its brevity, alluded to the dreadful moral convulsions which, for thirty years, had agitated and devastated the world, and, in a manner extremely impressive and beautiful, pointed out the commencement of a new and better Era, of which the general distribution of the Scriptures was the most remarkable feature.

A Meeting was holden at the Exchange Coffee-House in Boston, on Tuesday evening 3d September, 1816, for the purpose of ascertaining the opinions of gentlemen respecting the degree of patronage which might probably be obtained in that place for the American Bible Society, and the best means of appealing to the public on that subject.

The Hon. John Davis, L. L. D. was requested to act as Chairman, and J. M. Kean, Esq. Secretary.

The Rev. Dr. Morse very briefly explained the object of the Meeting. After which, the Hon. Samuel Bayard, one of the managers of the American Bible Society, at the request of the meeting, gave an interesting statement of the origin and progress of that Institution, which was received with great attention and evident gratification. A free and friendly discussion followed, in which the Chairman, Rev. Mr. Channing, Dr. Morse, Rev. Mr. Winchell, Hon. Mr. Ward, J. M. Kean, Jeremiah Everts, Wm. Thurston, and John Tappan, Esquires, and others, expressed their opinions and wishes decidedly favourable to the claims of the National Society.

On motion by J. Everts, Esq. seconded by Wm. Thurston, Esq.

Resolved unanimously, That the persons present do cordially approve of the plan and Institution of the American Bible Society, and that a committee be appointed to consider the best means of promoting the object of said Society in this section of our country. A committee was then chosen for this purpose. The meeting adjourned to 23d inst. 7, P. M.

To the Editor of the Religious Intelligencer.

Sir—In compliance with the request contained in your "Circular," I transmit you the following account of the Church of Christ in East Guilford.

This Church was "gathered" at the time of the ordination of the first minister, composed of the following members: Mr. John Hart, Joseph Hand, Nathan Bradley, Nathaniel Stevens, John Meigs, Obadiah Wilcox, John Thomson, Benjamin Hand, Jonathan Murray, John French, Benjamin Stone, Caleb Parmely, Samuel Munger, Peter Bliss. On the same day, which was Nov. 25, 1707, the Rev. John Hart was ordained to the work of the ministry, in which he laboured nearly twenty-four years. He died March 4, 1731.

He was succeeded in the ministry by the Rev. Jonathan Todd, ordained October 24, 1733. He fell asleep Feb. 24, 1791.

The Rev. John Elliott was ordained November 2, 1791.

During Mr. Hart's ministry about 80 were admitted to communion. At the time of Mr. Todd's settlement, the Church consisted of 51 members. The number admitted by him cannot be accurately ascertained. At the time of my ordination the church contained 84 members. It now contains 157.

There are within the limits of this parish 191 families. In the winter of 1799 and 1800, it pleased God to revive his work and build up this part of Zion. Special attention gradually increased during the ensuing summer, and continued for several months. As the happy fruit of this refreshing season, nearly 30 were added to our communion. In the Summer of 1805, a gentle shower descended, and several were hopefully called into the Kingdom, all of them in youth. The Fall of 1809 will be remembered, we trust, with gratitude to God, forever, for the outpouring of his blessed Spirit. Some drops had previously fallen, when the work spread with great rapidity and power. The solemnity in a short time became general. Numbers were under deep and solemn conviction. Stated and occasional meetings for religious purposes were exceeding attentive, as well as full. The evidence that the Lord was in the midst of us, was so unquestionable, that all, even if not partaking of special impressions, were obliged to acknowledge its force. Like all copious showers, it was of short duration. But the garden of the Lord was watered. Between 50 and 60 have publicly professed obedience to Christ.

A lamentable degree of coldness among professors, and of stupidity among sinners, now prevails. May the God of Grace again revive his work.

JOHN ELLIOTT.

East Guilford, Aug. 21, 1816.

To the Editor of the Religious Intelligencer.

Sir—In compliance with the request in your Circular, I send you such information as I have been able to collect in regard to the Presbyterian Church in the First Society of Mansfield.

The Church was organized and its

first pastor Rev. Eleazer Williams, ordained	Oct. 18, 1710
Became vacant by his death	Sept. 21, 1742
Rev. Richard Salter ordained	June 27, 1744
Died	April 14, 1787
Rev. Elijah Gridley ordained	April 8, 1789
Dismissed	July 20, 1796
Rev. John Sherman ordained	Nov. 14, 1797
Dismissed	Oct. 25, 1805

Rev. S. P. Williams, the present

pastor, ordained Jan. 1, 1807

I do not ascertain, either from Mr. Williams's printed Sermons, or the discourse preached at his interment, that there were any great accessions to the Church at any one period of his ministry. In the discourse at his funeral by Dr. Williams of Lebanon, he is characterized "a pious, zealous, prudent, and faithful pastor, and guide of souls, an hearty friend to the reformation," (of that day,) "an undesigning, and right honest man."

Under his ministry, there were admitted to the church 437.

During the ministry of Dr. Salter, there were two periods of revival. The whole number added to the church, 313.

Of the facts which occurred in relation to the church under Mr. Gridley's administration, we have no record.

During Mr. Sherman's pastoral relation to the church, were added 101 members; a large proportion of them soon after his settlement.

Since his dismission have been added 35.

The whole number of families properly belonging to our congregation is 120.

The number of communicants at this time 104.

The whole number received since the organization of the church, Females 597

Males 289

386

The church and society has been broken into five parts, viz. The Congregational Church in the North Society, of which Dr. Welsh is pastor. The Methodist Church, which has no stated preacher. The Baptists of the secret communion under the care of Elder Goodwin. A small class of open communion Baptists, connected with a Church under the care of Mr. Joshua Abbe, of Windham—and a Presbyterian Church in Chaplain which is yet without a pastor.

A sect* "of strange children whose mouth speaketh vanity, whose right hand

* Elias Smith and followers.

is a right hand of falsehood," aiming a deadly blow at all these churches, not to say at Christianity itself, is now seeking to establish itself among us. Of them, we trust it is written, before their object is attained, "they shall proceed no further, for their folly shall be manifest unto all."

An Enquiry, evidently excited by the Holy Spirit, has commenced in this Society, since the last session of the General Association. It is confined to the youth. In a small number of whom good fruits are already visible.

S. P. WILLIAMS.

Mansfield, Aug. 25, 1816.

Communicated for the Religious Intelligencer.

The following is an extract from the Journal of a young gentleman, lately returned from a tour through the Western country.

"And the wilderness shall bud and blossom as the rose."

"This prophetic declaration is literally fulfilling. The writer of the following article, in an excursion into the Western country, has in many instances, beheld with pleasure mingled with surprise, the accomplishment of the foregoing word of prophecy. To those who love their country and are delighted in contemplating its rapid increase in wealth and population, its progress in improvements and the arts of civilized life, it affords great pleasure to see the wilderness converted into fruitful fields. But to the friends of Zion and of science, how consoling must be the prospect, when they behold religion and learning advancing hand in hand, with the agricultural, manufacturing and commercial improvements of those fertile and extensive regions in the West.

"In passing through the North Western part of Pennsylvania, I have beheld these facts strikingly verified. There is to be seen a most happy union. On the one hand industry and enterprise in clearing, and improving the lands,

making roads, and building towns; while religion and science shed their benign influences on every exertion. Hence, have originated the building of churches, the establishment of schools and colleges, and the formation of Bible and Moral Societies in those corners of the earth, so lately the residence of savage men, and beasts of prey. Within the last year a college has been founded at Meadville, under the auspices of the Rev. Timothy Alden, who is appointed President of the Institution. The legislature of the state of Pennsylvania, with its usual liberality, has granted twenty thousand dollars for the purpose of erecting the buildings and purchasing the necessary apparatus. The college edifice will commence building the present summer. A very elegant and capacious meeting-house has already commenced building in this pleasant and flourishing village; where a Bible Society has been instituted under the direction and patronage of several respectable, pious and enlightened gentlemen. Major Roger Alden is appointed President. Under his fostering hand the Society is flourishing, and is the harbinger of peace to the souls of many who are destitute of the Holy Scriptures.

"In this place a Moral Society has also been formed; the fruits of which are already manifest. The Sabbath, which had hitherto been most impiously profaned, is now regarded. Cursing, swearing, gambling and drunkenness, were vices very predominant in this place; but they have in a measure disappeared. Samuel Lord, Esq. is President of the Society, who is truly a "terror to evil

doers and a praise to such as do well."

Sackettsburgh is a beautiful village, situated near the North line of Pennsylvania, nine miles from Chataque Lake, on the boatable waters of the little Broken Straw Creek. The Town Plot was surveyed and laid out in lots about two years ago. The village now contains about one hundred dwelling houses, an elegant church and academy. The people here have no stated preacher, but hear the word with gladness and express a desire to have a teacher settle with them in the work of the ministry, as soon as a suitable candidate can be found "to declare unto them the whole counsel of God." The Lord is carrying on a good work among the people of Sackettsburgh. Fifteen have already given evidence of a saving change, and acknowledged their hopes of salvation through the merits of our crucified Lord; while many others are mourning for their sins, and enquiring "what shall we do to be saved?" It is with peculiar delight, the writer calls to mind, his visit to Centreville. This is a new town laid out in September last; it is situated about fifteen miles N. E. of Meadville, at the Upper Forks of Oil Creek, a large branch of the Alleghany River, through which boats can pass and repass to and from Centreville to Pittsburgh and New-Orleans. This surprising little town contains at this time fifty dwelling-houses, a meeting-house and school-house. In this place there is stated preaching by the Rev. Mr. Chase, late of Connecticut. He is the founder of the town, and the whole settlement is conducted by his care. The friends of Zion will rejoice when they hear, there has been a great outpouring of the Spirit in

this place. Many have been hope-fully converted to the Lord. Among those who profess to have tasted of the good Word of Life, are several Irish Catholics. A considerable portion of the population of this country consists of people of this description; they are emigrants from Ireland, and have been brought up agreeably to the Roman Catholic religion. There appears to exist a spirit of inquiry among these people; and it is hoped, that Mr. Chase will scatter light in their paths, and enable them to choose the better way. The North Western part of Pennsylvania, together with the Western counties in the state of New-York, and the North Easterly parts of the state of Ohio, are settling with a rapidity which exceeds all former example. In the state of Ohio, particularly in the North-East part of the county of Trumbull, the Lord hath appeared for the salvation of sinners. In Vienna, Smithfield, Kinsman, and Gustavus, many have been gathered into the Kingdom; and the work is gloriously spreading into the neighbouring towns and settlements. "The Harvest is truly great, but the labourers are few." "Come over into Macedonia and help us," appears to be the cry. "Is there no balm in Gilead—is there no physician there?" The ability of the people to support the ministration of the Word in these parts at present, is not adequate to their wants. In the North-West part of Pennsylvania, the proprietors of the Holland land, have made ample reservations and donations of their lands for the support of churches, colleges and schools: and for the building of roads and other public improvements, they have been equally liberal. But a long time must elapse

before they can even under the best management derive much benefit from this source. The people now settling in these regions are mostly from Connecticut and Massachusetts. They appear to have brought with them their industry, their enterprise, their religion, morality, and their steady habits. This country is in great want of Gospel preachers, tutors for colleges, and instructors of schools. Sober, industrious mechanics, of all kinds, will also find good encouragement."

Pittsfield, (Ms.) Aug. 20.

Extract of a letter to the Editor, dated Marietta, (O.) August 27th.

Our monthly concert of prayer is remarkably well attended. And there is truly a *listening ear*, that is very perceivable at those times. I think they may be ranked among the most *refreshing* seasons that we enjoy. And one thing that contributes much to make them so, is the *intelligence* which is there communicated, relative to the prosperity of Zion in other parts. For I make it a point, at those meetings, to communicate (through the medium of your paper and the *Panoplist*,) the most recent intelligence of a religious nature, received. The hearts of the people of God appear to be gladdened by it; while it is calculated, at the same time, to convince sinners of their own depravity and exposedness while out of the Ark of safety, and of the infinite importance of fleeing for refuge to the only hope set before them. And they appear to be peculiarly attentive, and, in some instances, a good deal affected. Particularly was it so, I thought, at the last concert, when Mr. Sheppard's account was read, of the revival in Lenox. O that God would hear our prayers; and evidence it, by sending down his Holy Spirit, like rain upon the mown grass, and as the showers that water the earth!

P. S. There was about a year since, a considerable revival of religion at

Athens, (the seat of the Ohio University,) about 40 miles west from this. Perhaps between 20 and 30 were added to the Lord.

Boston, September 10,

AMERICAN MISSIONARIES.

We omitted to mention, last week, that Mr. NORR, has recently arrived in this country from Bombay, by the way of England.

By a ship lately arrived in Boston from Calcutta, we learn, that it was reported in Calcutta, the beginning of April, that an American brig, with Missionaries, had arrived at Ceylon. This brig is doubtless the *Dryad*, which sailed from Newburyport, in October last, with four Missionaries on board. —Recorder.

From the Panoplist.

ON GIVING MONEY IN CHARITY.

SIR—I know not that you are in the habit of giving advice; or that you will deem it compatible with the objects of your *Miscellany* to lay a plain statement of a difficult case before your readers. But believing that your sympathy will be excited by my painful situation, and that you will be disposed to do any thing reasonable for my relief, I submit the following account of my perplexities.

It is a notorious fact, that the present time is remarkable on account of the multitude of demands made upon our property for objects termed charitable. I am sure no age was ever burdened with so many *charitable societies*, and *charitable subscriptions*, and *charitable calls*, laying continual siege to a man's purse.

Our minister, Mr. Editor has caught this phrenzy, (for such I esteem it,) and he is borne away by the popular current beyond the bounds of reason, and (as it appears to me,) beyond the dictates of his own judgment. He holds it to be a *privilege* to live in such an age as this, when demands on our charity are so rapidly increasing.—He alledges that there is in the Bible such a text as this; *It is more blessed*

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to give than to receive. Consequently, he often inculcates the duty of giving away money as a mean of increasing our own happiness. And, preposterous as it may appear, I have heard him pray that opportunities for exercising our charity might be further known in order according to his doctrine that our own happiness might be proportionably increased.

But our minister sir is not content with barely preaching and praying in this style. If he were, I should not trouble you with this complaint. For I can brave out pretty hard things from the pulpit if nobody will throw them into my face and eyes on week days. But whenever the minister rides up to my door, I am afraid of seeing some subscription, some constitution of a charitable society, in which money is the prime requisite of membership. I expect to hear something about the poor heathen, or of some young man who must be educated for the ministry, or some other proposal, equally hostile to my purse and my inclinations.

By his many good qualities and known integrity, our minister has great influence with his people. And whenever he proposes a plan of charity, it receives pretty general patronage. This practice of giving is becoming so customary among us, that any one who refuses his support to charitable purposes will feel himself in some danger of being counted niggardly.

Now, Mr. Editor, I and my wife have, by our industry and good management scraped together a handsome property. We know that we have as much money as our neighbours, and we love to have others know it too. We wish to hold a respectable standing in society. We have as good a house, appear as well clad, and set as good a table as any round us. And we intend to do so still. But then sir, we came hardly by our property, and cannot think of throwing it away. We have never profited by the charity of others; and we can't see how others have any claim on the fruits of our hard labour. To give away our money for the various

charitable purposes proposed, would be totally contrary to all our ideas and rules of economy. I was never convinced, that charity meant giving away money. I wish my fellow creatures well; I have as much feeling for them as any man. But I believe it was never understood in former times that charity implied the giving away of our property. This is certainly a new coined doctrine. So Mr. Editor I am in conscience opposed to this new plan.

Besides, Sir, I have several children. And my wife, though she is notably industrious and frugal herself, intends to make ladies of her daughters. Fashions you know run high. We think we can afford to support our children on a level with the first. And to educate my sons, to indulge my daughters with frequent parties, to keep up with the numerous improvements in fashions and manners; all this takes off my loose change, so that I have nothing to give, if my conscience were not opposed to the plan.

Now comes the difficulty. It wounds me exceedingly to fall behind my neighbours in *anything*. I can't endure to be thought mean or stingy. It hurts me intolerably to put off a charitable subscription, on which I see the names of many who are not so able as myself. A thing of this kind will sometimes make me feel disagreeably a whole month. I am afraid that many will think I am not so rich as my neighbours, because I do not give away so much as they do.

In a word, I am brought to this dilemma; I must either give away my money, or run the risk of being regarded as an underling, and of losing somewhat of my minister's good opinion, for you must know that he thinks me quite a reputable man.

Now I see no way of relief unless our minister and his friends can be induced to suspend their exertions for charitable purposes. This would bring us all to a level again, and my money would be safe. I know of no one more likely to have influence with our minister than yourself Mr. Editor.—

He places confidence in you; and does not fail to read every thing which your work contains. Now what I have to request of you is, that you or some of your keen correspondents should produce a piece on the mischiefs of multiplying and hunting up objects of charity. Be pointed and severe in your strictures. Tell people how painful it is to see so many subscription papers. Paint their evil effects in glowing colours. They will drain all the money from the country; they will circumscribe the pleasures of our children, and reduce them to a state of penury. You will have a wide field before you, and I have no doubt but you will occupy it to advantage.

By a speedy attention to this subject you will probably relieve your humble servant.

JAPHETH.

P. S. While I am about writing Mr. Editor, I ought to put in a word for my wife, whose situation is full as painful as my own, and who agrees with me fully in my sentiments on this subject. You must know that the women in our town have formed a *Cent Society* for charitable purposes. It is very fashionable to become members of it. But my wife, though she wishes to be equal with any, cannot feel willing yet to join this institution.

She has tried various methods to throw off the dreaded opprobrium of being backward in such a thing. Sometimes she wants the money for her daughters. At other times she endeavours to ridicule the society on account of its name as a frivolous and childish thing. *Were it a dollar or an Eagle Society*, says she *I would join it*. But it all does not answer. The women she fears will regard it as a little thing in my wife, to refuse a cent a week, when she cannot say but the object is good. And many have no more sense than to reply to the last mentioned argument, that if a cent is too inconsiderable, she may freely put in a dollar, or an eagle in lieu of it.

You see our situation, Sir. Do say something very pointed against *Cent Societies* on my wife's account.

TRACTS.

The great desideratum is at length supplied. Those best of patriots, the men who sigh for the abominations committed around them, instead of presenting here and there a friendly monitor, send millions to their work. Yes, millions of Tracts win an easy way into circles where the voice of a living evangelist never sounded, and would not be endured. They invite the notice of such as feast in mansions, and of such as barely subsist in cottages; they are offered to the child in the school, to the traveller on the road, to the soldier in the camp, to the seaman on the mighty waters, to the victim of disease in the hospital, and to the debtor, the captive, and the criminal, within the walls of the prison; they are adapted to persons of every character, and in every situation; and they begin to be distributed with a zeal approaching nearer than was once anticipated, to that point which is justly claimed by the importance and diversity of their subjects.

The Editor gives notice to the Christian public, that he is appointed Agent for the New-England Tract Society, and that he can supply individuals or societies with an excellent assortment of these little messengers of good.

NOTICE.

The Meeting of the Association of the Western District of New-Haven-County, is postponed to Tuesday the 8th day of October next, when it will be held at the Rev. Mr. Alling's in Woodbridge.

ERASTUS SCRANTON,
Register.

N. B. The Consociation will meet on the day following, at 9 o'clock, A. M. at the same place.

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